

REHEARSAL.

1. There is a *Rule Superior to Conscience*, for *Christians*.
2. The *Case of Heathens* who never Heard of the *Gospel*, and of those who *Reject* it.
3. The *Observer* *Persists* in his *Blaspheming* the *Holy Scriptures*.
4. The *Danger* of such an *Achan* in our *Camp*.
5. He *Derives* the *Authority* of the *Holy Scriptures* from the *People*. As do's also his *Second*, the *Author* of the *Rights*.
6. The *Rights* says, That the *Old Testament* was a *Law* only to the *Jews*.
7. That *God* had no *Right* to be their *Kings*, but only by the *Election* of the *People*.
8. That they did not *Elect* him, till the *Horeb-Contract*.
9. Of our *Making Covenants* or *Contracts* with *God*,

WEDNESDAY, January 8. 1706.

(1.) Country-man. **Y**ou have *Convinc'd* me, *Master*, in your *Last*, That the *Plea of Conscience* alone will not *Justify* any *Man*. For that it is visible there are *Erroneous Consciences*, which *Lead* men from their *Duty*, and for which *Men* will be *Judg'd*, notwithstanding that they *Act* according to their *Conscience*. And therefore there must be some other *Rule* than *Conscience*. And that *Rule* must be *Superior* to *Conscience*, because *Conscience* will be *Judg'd* by it. Now I wou'd know what that *Rule* is? And if there is one *Common Rule* by which *All Men* will be *Judg'd*?

(2.) Rehearsal. This is *Determin'd Rom. 11. 12.* As many as have *Sinned without Law*, shall also *Perish without Law*, and as many as have *Sinned in the Law*, shall be *Judg'd* by the *Law*. When *God* gives *Men* a *Law*, they are *Oblig'd* to *Receive* it, and to *Obeys* it. It then becomes a *Rule* to their *Conscience*. So that they *Sin* if they *Reject* it, or will not *Receive* it; as well as if they *Receive* it, and *Live* not according to it. As our *Bl. Saviour* said, *Joh. xii. 48.* He that *Rejecteth* me, and *Receiveth* not my *Words*, hath one that *Judgeth* him; the *Word* that I have *Spoken*, the same shall *Judge* him in the *Last Day*. This is a *Rule* to all *Christians*. And *Conscience* is not to be *Pleaded* against This. *Conscience* may *Excuse* an *Heathen* who never *Heard* of the *Gospel*. But it will not *Excuse* any who *Reject* it. Far less those who having *Received* it, do afterwards *Ridicule* and *Blaspheme* it. Which is the *Case* of the *Men* with whom we have to do. And their *Judgment* will be *Severe*, if *God* give them not *Repentance*.

(3.) You have seen the *Observer* *Persist* in his *Paw-waving* the *Holy Scriptures*, that is, making them the *Inspiration* of the *Devil*, after I had laid this *Great Wickedness* be-

fore him; but he wou'd not *Repent* nor *Amend*, but *Harden'd* himself, and went on, *Repeating* the same *Fest* (as he thought it) over and over again, after all my *Reproofs*. And when it was fully *Prov'd* upon him, even past the *Possibility* of his *Denying* it, That it was the *Holy Scriptures* which he had *Ridicul'd* and *Blasphem'd*, calling them *Dry Hebrew Roots*, and *Wither'd Branches* of *Revelation*; yet he has not to this *Day* *Retracted* this his *Impious Blasphemy*; but rather *Glories* in it, and *Continues* to set up his *Green Boughs* of *Nature*, as a *Better Rule*, and *surer Guide* to *Conscience*, than those *Sacred Oracles*, which he *Esteems* as *Wither'd Branches*! And *Appealing* to which he *Horridly* *Calls* *Paw-waving*!

(4.) He wou'd have *Receiv'd* a due *Re-mend* for this in *Turkey*, not to *Name* any *Christian Country*! Whether such an *Achan* in our *Camp* is more likely to *Increase* or put a *Stop* to our *Successes*, I leave to others to *Reflect* upon, for it lies not at my *Door*. I have *Detect'd* him and shew'd the *Accur-sed* thing— not *Hid* in his *Tent*, but *Display'd* like an *Ensign* upon a *Hill*; and *Defying* the *Armies* of the *Living God*; which he *Boasts* are *Wither'd* before the *Green Boughs* of *Corrupted Nature*! This is it that he and the *Rights* and the *Rest* of these *Philistines* are now *openly* *Pleading* for, to set up what they call *Natural Religion* against the *Reveal'd*, and *Conscience* as the *Ultimat Judge*, not to be *Controul'd* by the *Law* of *God Himself*! The *Authority* of which (as well as of all *Human Laws*) these *Sons of the Earth* *Derive* from their *Briareus* they call the *People*!

(5.) Country-m. What! Do they *Derive* the *Authority* even of the *Holy Scriptures* from the *People*.

Rehears. Yes, *Country-Man*. Have you forgot how I have *Batt'd* the *Observer*, upon this very *Point*, in my *Numb. 135. 136.*

Where

Where I have shew'd that he Derives the Authority not only of the Scriptures, but of Christ Himself from the Voice of the People.

And now I will shew you the same from this Book of the Rights, which I then Named. For they are all of a Piece. They Play to one Anothers Hands, and Repeat the Words of Each other. But the Observer is the Elder Author of the two, upon this Subject (Unless the other Help'd him under Hand) and Baiting the Dirtiness of his Language, as Considerable in the Argument, when it is duly Weigh'd and Canvass'd. And of this, you your self, Country-Man, shall be Judge.

(6.) He sums up the Strength of his Argument in his Chap. 4. §. 39. p. 151. And says thus, *One grand Cause of Mistake in this Matter is, not considering when God Acts as Governor of the Universe, and when as Prince of a particular Nation. By this Distinction he wou'd throw off the Authority of the Old-Testament, as to all other People but the Jews; as being given to them only by God as particular Prince of that Nation.*

Country-m. I can Answer that my Self. This can Refer only to the Municipal Law of the Jews, as they were a Particular Nation. But ther are besides many other Laws in the Old-Testament which Refer to all Mankind. And this brought over many of other Nations to be Proselytes to the Religion of the Jews. For who wou'd not be of that Religion which he believ'd was Instituted by God Himself?

And even as to their Municipal Laws; they must be the best Pattern for other Nations to imitate, where their Circumstances wou'd bear it. For God tells the Jews that the Nations round about them wou'd think them a Wise People, when they consider'd the Wisdom of those Laws He had given them.

(7.) Rehears. But wherein do you think this Book of the Rights do's place the Authority which God had over the Jews?

Country-m. Wherein? In what cou'd he Place it, but in the Absolute Dominion which God has over all His Creatures? This is the Ground of the Authority of God over All. His Vouchsafing to take a Particular People more immediatly under His own Government, and to give them Laws from Heaven, was a wonderful Condescension and Goodness in the Almighty. But his Authority and Right of Dominion is the same over all Creatures.

Rehears. Now stand Astonish'd, Country-man, you will see what will Amaze you, and Confound any Man of Common Sense who believes ther is a God! This Book of the Rights Places the Authority and Right of Dominion which God had over the Jews, in the Original Right they had, according to the Law of Nature, to Choose a King for themselves, whom they pleas'd, or to have had none, as they Pleas'd. 'Tis true he makes God offer Himself to them as a Candidat in the Election for the Crown, and that the Choice of the People fell upon Him,

which made Him their King. But otherwise, that He had been none of their King!

Country-m. And if it was their Authority which made Him their King, then they had Authority to call Him to an Account, and Depose Him for Mal-Administration! As they did afterwards, for His being too Slow (as they thought) in the Relief of Jabez-Gilead, when Besieged by the Ammonites. They then Rejected Him from being their King, and they wou'd have Kings like the Nations round about them. And I wou'd know from the Author of the Rights, whether they had not Power so to do, upon his Principle of their Electing Him to be their King? But when was this Famous Election made? Do's he tell us that?

(8.) Rehears. Yes. He says it was made at Horeb, when the Law was given. Which therefor he calls the Horeb-Contract; And that God never gave them any Law before that Time.

Country-m. There he strangely Forgot himself! What was the Law of Circumcision, given to Abraham their Father, and Enjoin'd upon Pain of Death? What was the Law of the Passover given them by Moses, the Sabbath and several other Institutions Commanded under severe Penalties, long before the Horeb-Contract, as he calls it? So that it seems God took upon Him to be their King, and gave them Laws, without staying for the Grace of their Election!

(9) It is a Great Condescension in God to make a Covenant with Mankind. But for Men to Presume to make a Covenant or Contract with Him, or for Him (other than to Submit themselves and Obey His Laws) is a Novelty former Ages have not seen! They saw not a Solemn League and Covenant (call'd the Covenant of God) for Extermination of Prelacy, bringing Malignants to Punishment, and preparing a Block for their King!

But, Master, I can hardly Believe that the Book of the Rights says these things you Charge him with. Therefor in your next I desire you wou'd give me his own Words, that ther be no Mistake, or that it be said you Wrong him.

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